THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—ISAIAH viii, 20.

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ANCIENT AMERICAN RACES.

PROF. Chas. H. Robinson recently delivered a lecture on the Ancient American Races in the Theatre at Salt Lake City. Much interest was aroused in the lecture through the exhibition of five mummies which were unearthed not long since in Arizona. The following is a report of the lecture taken from the *Deseret News*:

THE matter of the lecture was principally compiled from the works of various writers on the antiquities of America. The speaker held that the preserved bodies which had been found on the Rio Gila, near the eastern border of Arizona, in a sealed cave, were the remains of Olmecs, the oldest of the Nahua nations, which had lived in the region embracing Utah, Arizona, Colorado, New Mexico and Northern Mexico. This conclusion was drawn from the fact that the bodies were not those of Indians, but of a white race, and the cement with which the cave where they were found was sealed was identical with that which belonged to the age of the Olmecs, prior to the advent of the Toltecs, who preceded the Aztecs. He cited their traditions of having come from the north to Mexico, their former capital city being, as near as it could be located, in the vicinity of the Great Salt Lake. Mr. Robinson also stated that within the past month Prof. Cushing, who had been sent out by the Smithsonian Institute, had discovered a city in the region where the mummies had been secured, and had found therein about 2,000 skeletons of the ancient inhabitants.

The remains, which are evidently ancient, are among the greatest curiosities it has ever been the fortune of the people of this city to have an opportunity to inspect. The bodies are five in number, and have never been subjected to the process of embalming, the evidence that they had not been disembowelled, and that the brain had not been removed, being indisputably present. The fact that they are the remains of white people is self-evident, the contrast between their appearance and the arm of a red man, also exhibited, was most striking.

The bodies are five in number, two men, two women, and a female child, the latter having reached the age of probably four or five years. They

bear the evidences, so far as their physical structure can afford it, of having been intelligent and cultivated. A person conversant with the theory of phrenology, and who believes in it, would not hesitate to so assert. One of the men must have been over the average height, broad shouldered and powerfully built. His head is lofty, what is termed the intellectual lobe being unusually high above the ears, and the latter are set well back. There is on the head a quantity of brown hair, of fine texture, the color indicating that this ancient person had died at but a little beyond middle age, while the quality of the hair is indicative of a refined physical organism.

The other male is of very different appearance, but the head is well balanced, and its possessor was very likely a man of more than ordinary abilities.

One of the females is in a sitting posture, with the head bent forward. The appearance of the other woman is much less repulsive, the head being beautifully formed, and the observer may almost imagine that he can yet catch a faint glimpse of an expression of gentleness remaining upon the parched and withered, half-destroyed face. The child retains no trace of the countenance, but the form or the basic part of it is more or less perfect.

It is easy for a cold and unimaginative person, who is destitute of the mental constructive faculty, to see nothing but ugliness in these remarkable relics. Such people make comparisons according to their strictly realistic dispositions. If they could but reflect and consider how much beauty their forms would exhibit under similar conditions, probably many centuries after death, their criticisms upon these remains would perhaps take a milder form. The idealistic observer can gaze upon such relics and, in his mind's eye, clothe them with life and beauty. To such fruitful minds these bodies are a source of absorbing interest, for they can link them, by the same process of mental creation, with scenes and circumstances of a bygone age.

The *News* also has the following remarks in its editorial columns on the subject:

The recent exhibition in this city of the mummified remains of five white people of an alleged prehistoric race lately discovered in Arizona, is connected with a subject in which the Latter-day Saints particularly have a deep interest—the history of the ancient inhabitants of America. Sixty years ago the Book of Mormon was brought forth, and a short time later published to the world through the instrumentality of the Prophet Joseph Smith. That work was issued as a history of the ancient inhabitants of this continent down to about A.D. 420. It sets forth the origin of the people, their character, the high state of civilization to which they attained, their religion, and the history of their migrations and civil wars, until finally the record closes with an account of how the few believers in Christ were destroyed by the multitudes who had fallen into wickedness.

When the Book of Mormon was first published to the world, a howl of ridicule went up at the idea that America had ever been peopled by a white or a civilized race. It was in 1822 that the first work on the antiquities of America was published in England, and so general and strong was the belief that only savage nations had ever occupied this continent, that it received little credence. The civilized world had accepted as final the conclusion of Dr. Robertson, the historian, that it was "a certain principle that America was not peopled by any nation of the ancient world which had made considerable progress in civilization."

In 1834-35 Captain Dupaix's account of his explorations in Mexico and Central America first saw the light. It then began to dawn upon the minds of scientific men that perhaps, after all, the new world had a history of its own, and scientific research commenced. Following Dupaix came Lord Kingsborough, whose investigations convinced him that America had been peopled by a branch of the House of Israel. When he presented his ideas on this subject to the world, explorers saw in the coun-

tries of North and Central America a field for their highest ambition. Colonel Galendo, Waldeck, Rosny, Squier, Larrouza, Stephens, Catherwood, Powell, Jackson, Charnay and a host of others have since that time made comparative rapid progress in bringing to light the fact that centuries before Columbus lived there had flourished on the then unknown continent a civilization rivaling if not surpassing anything known in the old world.

When the discovery of these facts was made public, the spirit of inquiry was increased, and the public mind began to be convinced, as is said by the historian Bancroft, that "the tendency of modern research is to prove the great antiquity of American civilization as well as of the American people; and if either was drawn from a foreign source it was at a time probably so remote as to antedate all Old World culture now existing."

Stephens and Catherwood did more, perhaps, than any others, in their two visits, to bring to our knowledge the ruins of Central America, where they discovered upwards of forty ruined cities, besides making careful examinations of the great cities of Uxmal, Copan, Palenque and Quiche. Their labors, added to those of the others, have placed beyond doubt the ancient occupation of America by a civilized race.

These researches have developed more than the fact that there existed a knowledge of astronomy, architecture, mechanics, etc., among these peoples. Their ideas of religion and their traditions of their origin are brought to light in such plainness, that the connection with the religion of the Bible, at some remote period, can be distinctly traced. It is true that no one has yet been found to decipher their hieroglyphics, and give to the world the history contained on parchment and engraved on metal or stone. But sufficient has been obtained to enable scientists to agree that one of these hypotheses is correct regarding them: Either — first, that the American races were autochthonic, as claimed by Agassiz, in accordance with his doctrine of multiple centres of creation; second, that they are of one blood with the races of the eastern continent, from whom they were separated by the subsidence of the intervening land; or third, that they represent a migration from Asia *via* Behring Straits, or across the Pacific in lower latitudes. The first two of these theories are rapidly losing ground in the face of the development of facts. Of the third, the advocates of the Behring Straits course of migration point to the linguistic theory, or the existence of language similar in construction to the Aztec along the northwest coast of America; while those who believe the migration came direct across the Pacific in lower latitudes, point with a reasonable degree of certainty to the traditions of all the Maya and Nahua races, that their forefathers made a long journey by land and by sea, from "toward the setting of the sun." The Nahuas also claim that in this migration the company that came over in ships numbered seven families.

While all these developments have been going on, the Book of Mormon history has not been taken into account, except in a spirit of jest, by those engaged in this work. But how strange and marvelous is the authentication which it has received from this source. The gorgeous palaces, sacred temples and half-buried cities that have been unearthed slowly but surely, are increasing the indisputable proofs of the correctness of the historical statements in that sacred record, and as each successive year rolls round some new discovery is made, some new fact brought to light, as supplemental and external evidence of its truthfulness.

The idea of a belief in the doctrines of Christianity among the progenitors of the present Indians was, a few years ago, looked upon as too absurd for consideration, for how, it was asked, could the teachings of the Savior be brought across the ocean when His disciples had no knowledge of the existence of another continent? This difficulty seemed insurmountable, and as a result the accounts of the natives concerning the Crucifixion were cast aside, and the analogies between the religion of the Mayas and Nahuas and that of the Jews

adjudged to be the result of accident. The traditions of the deluge, among the Mexicans and Yucatecoes, were interpreted to refer to some local inundation, the destructiveness of which had made a deep impression on the minds of the people. The story told of the terrible visitations of storms and earthquakes at the time the "White God" was slain, was characterized as an exaggeration of some minor event or as a myth, the object of which was to awe the unbeliever into an acceptance of religion. But with the historic knowledge given by the Book of Mormon is an explanation of these otherwise mysterious traditions. True, they are interwoven with a legendary lore that is of itself inexplicable, but the principal facts stand out in such bold relief as to make them easily recognizable from the mass of incongruities with which they are surrounded.

Up to the present time there has been found no key with which to unlock the mysteries of the written language of these ancient people, as they appear on their sculptured tablets. They have been compared with the Greek, Hebrew, Basque, West African and North European languages, and have some features in common with each, but none furnish a sufficient rule for translation. But it is not too much to hope that, in the development of scientific research, these records will yet yield up their secrets to the world. When this is done the history therein contained will doubtless be found to accord, in respect to the same period, with that which has been revealed by the power of God to the people of this generation. And as the architectural ruins and preserved remains of a people who existed in America centuries ago bear silent but incontrovertible testimony to the existence of an intelligence and a civilization to a high degree, so also will their history, carved in stone, tell to later generations the story of their toils and triumph's in life's battle; and being thus united, all will corroborate the voice of revelation, and bear faithful witness to the accuracy of the history compiled and abridged by the Nephite Prophet.

OUR BODIES, AND HOW TO TAKE CARE OF THEM.

CHAP. II.

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OUR BODIES.

The best informed physiologists, men who, assisted by the learning accumulated by others during many centuries, have given intense study to the structure and functions of the human body, have to acknowledge that there are numerous facts connected with its construction and powers that are yet mysteries. They tell us that the substances of the body consist of oxygen, hydrogen, carbon, nitrogen, phosphorus, sulphur, silicon, chlorine, fluorine, potassium, sodium, calcium, magnesium, iron, etc. They can show that those elements are elaborated from the food we eat, the liquids we drink, and the air we breathe, but they can not tell *how* it is done. They say that the conversion of food into all the various parts of the bodily organism is a vital process, caused by special attributes of protoplasms diffused through the body and in the blood, but they can not tell how it is that those cells, and the blood, possess such life-like qualifications of selection and distribution. The truth is, they can very clearly describe the effects of life in the body, but can not, by their own wisdom, tell what life is. Considering that learned men have yet much to learn in relation to the human body, it is not to be wondered at that dense ignorance pervades the minds of most people concerning this subject; but it does seem strange that we know so little about that which personally concerns us so much.

It has been well said that "the proper study of mankind is man," and this applies not only to the intellectual portion of our being, but to the material organization as well. An acquaintance with the wonderful

mechanism of the body, the beautiful adjustment of its countless parts, adapting the whole to the manifold pursuits of life, should not only increase our reverence for the Great Creator, but also induce us to properly appreciate and care for these earthly tabernacles of immortal spirits. The most complex and perfect machine that man is capable of constructing, is but a simple toy when compared with his own physical structure.

Apart from the great variety of movements that the will impels the body to perform, in working, walking, speaking, etc., there are numerous natural processes continually going on within that we seldom think of. For instance, the action of the heart; it never ceases during the seventy years, more or less, of each individual existence—beating about 75 times per minute, day and night, while we are awake or asleep, never neglecting its duty until stopped by death. So it is with the circulation of the blood—a never-ending stream is forced by the heart's action into the arteries, whose multitude of branches convey the life-giving fluid to every part of the body, permeating fibres, tissues, nerves, and all other substances in the system, returning again to the heart, and from thence forced into the lungs, where it is purified, and again returned to the great organ, to be sent as before on its vital errand, every drop making the entire circuit within three minutes.

Then there is the great and mysterious process of digestion, in which various organs and vessels are almost incessantly engaged. We swallow food, and the alimentary canal, with its assistant viscera, promptly starts on the task of converting it into nourishment. It frequently happens that we make that task a more arduous one than the willing organs should be required to do; as a consequence they do it imperfectly, resulting in all manner of trouble to us, and we wonder why we are afflicted with headaches and all the other "ills that flesh is heir to."

The stomach is the only organ usually thought of in connection with digestion, although it is but one in a series that perform prominent parts connected therewith; the intestines, or bowels, have considerable to do in this matter. The pancreas, a long gland located in the rear of the stomach, secrets a juice that is a necessity in the transformation of food into nourishment. The bile is another important fluid required in this process; it is produced by the liver, and stored in the gall bladder until the remarkable nerve power makes known that it is wanted.

The liver is the largest gland in the body; it is encased by the lower ribs, and is situated mostly on the right side. All the blood that permeates the stomach, intestines, and other parts associated with them, becomes laden with various impurities and has to pass through the liver, where it is filtered; it is a housekeeper, as it were, whose principal office is to cleanse the house and keep it in order. There are three other mediums that assist in this very essential work of cleansing the interior of the body—they are the lungs, kidneys and skin. Oxygen, which is an essential constituent of life, is extracted from the air by the lungs, and conveyed by them to the blood, in addition to which they withdraw carbonic acid and other poisonous matter from the blood and expel them. The special office of the kidneys is to collect and dispose of the waste water of the system, that has become impregnated with urea, another element that poisons the blood if not eliminated.

The nervous system is a highly interesting portion of the body. Nerves control every function, and are the mediums through which life is manifest. They ramify so thickly every tissue of the body, as the blood vessels do, that a needle point can not be inserted anywhere without puncturing a nerve and blood vessel. Through the nerves our intellectual faculties act; by means of them we see, hear, feel, taste and smell. Our perception of physical things is derived through the nerves; the brain receives the impressions they convey, and the temporal is thus connected with the spiritual.

The 200 bones in the human body constitute the framework of this house we live in; they are connected by

tough bands called ligaments, or united by a semi-elastic substance named cartilage, or gristle. The muscles, which give shape, strength and motion to the entire body, are the red, lean animal flesh that covers the bones, and they are, for the most part, under control of the will. They are our agents in performing the slightest motion or the most powerful action of which we are capable. They may be likened to faithful servants who never wait to be asked, but instantly endeavor to perform the work alloted respectively to them.

The skin, as we all know, is the outer covering of all these wonderful organs which we have very briefly alluded to, and many more that limited space prohibits us mentioning. Through its several million pores there is daily thrown off, when in health, 10,000 grains (18 ounces) of water, 400 grains of carbonic acid, and 300 grains of decomposed matter. If the pores of the skin are allowed to become clogged—in other words, if the surface of the body is not kept clean—this large quantity of water, etc., that should find an outlet by this natural channel, is held in the body, or forced into the lungs and kidneys, and disease is a result.

It is not intended to give more than a simple outline of these matters. I would, however, earnestly recommend my readers to procure good books and further investigate the interesting subject of physiology, they will find it a profitable study. The more we learn of the human organism, the more apparent become the marvelous fitness and harmony of all its parts, and it will be well for us if we acquire therefrom a determination to use it aright in all respects.

We need not heed the vain theories of scientists who try to persuade themselves and others that man is developed from a monkey, and the monkey from protoplasm. After all their profound research and sophistical reasoning, evolutionists are forced to the conclusion that the origin of life is a mystery. If there was no more tangible evidence of our divine origin than that furnished by the wondrous structure of our bodies, that alone should be convincing, and make us humbly unite with the great Psalmist in exclaiming, "Know ye that the Lord He is God, it is He that hath made us!"

The succeeding chapter will give a more complete description of the organs and process of digestion.

MEETING OBLIGATIONS.

DEBTS and duties would be nearly synonymous words were it not that custom has associated the word debt so closely with money as almost to confine its use to that alone. Every duty is, however, really a debt, that is, something which we owe and ought to pay. It may be money or it may be service; it may be justice or mercy, command or obedience, protection or friendship, reverence or love; whatever it be that comes to us as an obligation to be met, a duty to be performed, is also a debt that is owed, which a healthful conscience will not desire to repudiate. Most of the moral teaching in the world consists in defining these obligations, in explaining to men and women how certain relations involve certain duties, why they are binding upon them, and what results will follow their obedience or disobedience. All this is most useful and necessary, yet it should never be forgotten that it is like the gardener's work in nourishing the plant, which is excellent if the root be alive and healthful, but of no avail otherwise. The root of a dutiful life is the *heart's readiness* to pay all debts, to discharge all obligations. This is something entirely apart from correct views of duty. It may exist with or without a keen appreciation of relations and their consequent obligations. But unless it is there, no perception, however acute, no mental outlook, however broad, no conclusions, however well founded, will suffice to make a virtuous character.

There are few things in which men differ more radically than in this inward tendency. Take for example the commonest form of debt, that of money. There are some who would never pay such debts if they could help it. Either the fear of the law or of social condemnation or some other penalty is needed to compel them, and if these can be avoided, or have lost their force, their debts will remain unpaid. Others need no such motive. They not only promptly pay their dues, but they would be unhappy not to do so, even could they conceal the fact from the whole world. The same difference is seen in all obligations. One heart will spring to meet and to discharge them as soon as they are manifest; another discovers them with regret, and either fulfils them through some outside pressure, or, if that be absent, leaves them unfulfilled. It is clear that the effect of their own advancing intelligence, will be vastly different. In the one case the new knowledge will blossom into rich fruitage; it will exalt the character and improve the conduct; in the other it will lie a heavy weight of unfulfilled responsibility. Given the *disposition* to discharge obligations, and every new one that is revealed to the mind is a step upwards in the life and value of the individual. How, then, may this disposition be cultivated? is a question for everyone who hopes to improve himself or his neighbors. How may we cherish and develop the spirit which springs to pay each debt as fast as it is discovered? Certainly this is a far more delicate and difficult task than any unfolding of duties to the understanding. Yet much can be done in this direction by those who have some knowledge of human nature and much sympathy with it. The influence of heart upon heart, wherever affection or strong fellow-feeling exists, is well known. If those who love to fulfil their own obligations will cultivate a warm and sympathetic interest in their fellow-men, and manifest that interest in all their relations with them—if, not resting satisfied with the instruction that may convince the intellect, but leave the mainspring of conduct untouched, they also appeal to the sympathies, the desires and the feelings, stirring them into vital activity rather by their influence than their words, they will have touched the right chord. It is pre-eminently in youth, however, that this desire to meet obligations may be most firmly implanted, and become a permanent possession. Children are quick to catch the spirit of those they are with, they soon learn to value the same things and to strive for them. And the desire for a worthy object, continually striven for and attained, grows into a habit of the heart, as surely as any long continued process of thought grows into a habit of the mind, or any oft-repeated manual operation grows into a habit of the hand. And what habit can be so inestimable to the individual, or so valuable to society, as that which leads men and women to meet every obligation as it arises, gladly and speedily with the same satisfaction that every honest man feels in paying his debts? In the words of a late writer: "An ideal society would be one in which an ideal education habitually stimulated and inflamed the good passions, while it starved and discouraged the bad."—*Philadelphia Public Ledger.*

CIRCUMSTANCES.—If danger should be avoided by the control of circumstances, no less should positive good be secured as far as possible by obtaining favorable surroundings. In most of the concerns of life this is a matter of course. Every one in conducting his affairs seeks for the most propitious conditions. Yet in the formation of character this element is strangely forgotten, while nowhere is it more essential. The influence of the society in which men move, the books they read, the companions they choose, the conversation in which they engage, the amusements in which they indulge, the work in which they are interested—all are ever pressing upon them for good or for evil. Those who hold as a grand purpose in life the growth of a virtuous character will exert all their intelligence and effort so to control and order their surroundings as not only to remove temptations to evil, but to afford positive nourishment and continual reinforcement to every good quality.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 16, 1888.

THE LAW OF TITHING.

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It looks as if the Gospel as revealed through Joseph Smith and preached by the Latter-day Saints was leavening the whole religious lump more rapidly than some people suppose. The doctrine of tithe-paying has been repeatedly denounced as one of the objectionable tenets of the Church. It appears, however, that some men of liberal ideas in the sects are beginning to recognize it as a part of the Biblical code, and urge the necessity of its practice as a cardinal principle. As evidence of this we present the following, which appears in the Dec. 12th issue of the Chicago *Mail:*

"'It is as clearly our duty to give one-tenth of our incomes to the Lord as it is to give one-seventh of our time,' said the Rev. J. M. Caldwell at the meeting of the Methodist ministers. The reverend gentleman then proceeded to make a long argument with this idea as a basis. Many texts were quoted to show that the Old Testament writers all agreed that one-tenth should be given to the Lord, and that this doctrine was reiterated in the New Testament the same as is that of Sabbath keeping. Mr. Caldwell gave numerous examples to show how this plan operated practically on those who adopted it. He himself had always practiced giving one-tenth of his income, and had prospered by it. A few years ago he had supposed himself to be worth at at least 12,000 dollars after his debts were paid. Suddenly he woke up to find his property all gone and himself 5,000 dollars in debt. It then became necessary for him to assume obligations to the amount of 40,000 dollars. Notwithstanding these heavy liabilities he continued giving one-tenth of his income to the Lord. As a result of this his debts were now paid, and he was in better financial condition than before.

Dr. Caldwell gave many other similar and more wonderful cases even of prosperity, which he ascribed to Jacob's vow, or the giving of one-tenth to the Lord.

Dr. Strowbridge, in discussing the matter, thought that Methodist ministers should not be called upon to make greater sacrifices than at present. Many of them now only got sufficient means to live, and it would be impossible for them to give the amount. He did'nt think much of Jacob's vow anyway; most any mercenary man could take such a vow.

Most of those who discussed the paper, however, agreed with Mr. Caldwell."

We congratulate Mr. Caldwell as the possessor of something like a living faith—qualified by works—and a direct method of preaching the truth as it is in the Scriptures. To hear a Methodist minister speaking of practical religious duties after the manner of a "Mormon" Elder and the genius of the Gospel is indeed refreshing.

Should the Methodist Church follow the precept and practice of Mr. Caldwell, it will have to look out for breakers, lest the governmental paw be placed upon its hard earnings.—*Deseret News.*

The law of tithing has been practiced by the Latter-day Saints in good standing ever since the Lord revealed it in the year 1838, and it is the common experience of all who have faithfully given one-tenth of their income to the Lord, that they have been better off in every respect. We know that this principle is true, and we can but pity those, who profess to be Latter-day Saints, who have not faith to live this law. There is no such thing as part payment of tithing. We pay our tithing or we do not. Tithing is the tenth part of all the Lord gives unto us in the dispensations of His providence, and when we consecrate that part we become heirs to the blessings that follow the believers who practice this vital law. Jacob understood the value of subscribing to this law of God when he covenanted with Him in these words: "And of all that thou shalt give me, I will surely give the tenth unto Thee." Why the tenth? Why not the twentieth or the twelfth? Because when God revealed this principle He said the tenth. Jacob's grandfather, Abraham—"the Friend of God"—honored this law, for he paid tithes to Melchisedec. It is an eternal principle, and the practice of it brings its own peculiar blessings. The Savior endorsed this law when rebuking the Pharisees, and said: "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." The law of tithing and the benefits resulting therefrom were well understood by the Jews, so much so that they were scrupulous to pay tithes even upon the "mint and rue and al manner of herbs," as well as upon substances of more value; and they prided themselves upon keeping this law, when in reality it was so much to their own interest to do so. They plumed themselves upon their obedience to a law the practice of which brought so much advantage to themselves, and which, although necessary, was of no avail to obtain eternal life without that love of God, judgment and correct faith which leads men to serve Him and keep His commandment. The payment of tithing is the natural result of faith. We do the will of God just so far as we are converted to it and have strength of character to perform it. In reference to the law of tithing we have the testimony of the ancient Scriptures and modern revelation to the Saints, that it is the will of the Lord that we should consecrate one-tenth of our income or interest, which is our revenue, unto the Lord, and when we are converted, we manifest our conversion by our obedience, and obtain the evidence that it is of God, learning the lesson more fully that if any man will do the will of the Father he shall know of the doctrine whether it be of God or man.

Do all professing to be Saints practice this law? We wish for their sakes we could say yes, but we cannot. This much we can say, those who are the elect of God in the Church of Jesus Christ of Latter-day Saints do most assuredly consecrate one-tenth of all their income unto the Lord, and they do a great deal more. They have the poor in kindly remembrance, and there are no donations solicited in Zion to aid missionaries to reach their field of labor, gather home the poor, bear local ward expenses or other charitable purposes, but they have ample to spare out of the nine parts left to assist in these laudable offerings unto the Lord. We know this to be true from a long experience among those in Zion who obey this law. A very dear friend of

ours of long acquaintance told us one day when in conversation on this subject, that he always gave fifty dollars (ten pounds) in excess of what he tithed himself, that he might not rob God in anything. He was scrupulous in this respect because he knew what a blessing it had been to him to consecrate one-tenth of his income unto the Lord. It is a solemn truth that "The liberal deviseth liberal things; and by liberal things shall he stand."

God is just. He does not ask anything unreasonable, neither does He require more at the hands of one of His children than He does at the hands of another, because He is equitable. Can we for a moment suppose that He has given no revelation concerning so important a subject as the consecration of our means? We can very readily perceive that if He had not all would be doubt and confusion. The liberal minded would most likely impoverish themselves by their excessive donations, and the penurious justify themselves by donating as little as possible. But the law of tithing is suited to the capacity of all God's people, be they rich or poor. The Lord knew the Gospel would be preached to the poor, and if there are any of His children who have greater claims upon His tender mercy and compassion than others, it is the poor. We always say to them—If you want to prosper, pay your tithing. Consecrate to the Lord one-tenth of all your income, and you will know something about the benefits of fulfilling His law. Why, there is no other law that the Lord has been more emphatic about. Where can we find more positive language in the Word of God than that which refers to this subject:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—(Mal. iii, 10.)

Who among the hosts of Israel have ever been disappointed who tested the Lord in this matter? We can safely say none. We remember a circumstance in the days of the famine in Utah, of a poor man bringing his tithing corn (maize) to the Lord's storehouse. The sympathizing receiver asked him if he had sufficient for his family, and could he afford to pay tithing? The man replied, that if he did not pay his tithing he would starve to death. This man understood the philosophy of tithing and the value of subscribing to this principle. He knew that by obeying the Word of the Lord he would be saved, and so he was. He knew that the Lord provided, and he can say to-day in his prosperity, as he did in his adversity, there is a blessing in obeying the law of tithing only known to those who obey it. People waste time and breath endeavoring to prove that the Lord did not mean what He said when He spoke. This is simply ridiculous. Those who profess to be Saints will most assuredly know to their cost, with the rest of mankind, that there is no safety but in obeying the Word of the Lord.

The law of tithing is just as binding on the Saints in this country as in Zion, or anywhere else wherever the Gospel is preached. It belongs to the lesser priesthood, and those who desire to enjoy its benefits and make their calling and election sure, should honor this law wherever they are. It is to their individual interest to do so. This is the testimony of all who have been converted to the practice of this principle. It is of so much importance to the inhabitants of the land of Zion, that the Lord has said those in Zion

who did not observe this law of tithing should not be found worthy to abide among the Saints—that is, they should not be allowed a standing in His Church; and although it has never been made a question of fellowship with the Saints, an observer can readily see that there is a marked difference in the standing of those who obey this law and those who do not. It is just as the Lord has said:

And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you. (Doc. & Cov., sec. cxix, v. 6).

And it certainly is not a land of Zion unto them, as anyone can very well perceive by getting acquainted with them. They do not enjoy that peace, faith, light and intelligence that those do who are wise enough to honor this law, neither can they enjoy equal privileges. They have no right in the Temples of God—no right to officiate therein, either for themselves or for their dead, because they do not believe sufficiently to do the will of God. It is useless to deceive ourselves, "God is not mocked." We are engaged in His work, not the work of man, and if we hope to please our heavenly Father, we must be faithful in paying tithes and offerings as well as in other duties.

Offerings Received for Manti Temple.—J. and M. A. Harris, 2s. 6d.; O. B. Shurmer, 1s. 6d.; Emma Shurmer, 1s.; Wm. Richardson, 3s.; A. Gregory, 2s. 6d.; J. H. Walston, 1s.; Ellen R. Hill, 1s.; Mary A. Messiter, 1s.; Mary Dobson, 1s.

Release and Appointment.—Elder James P. Freeze is released from the presidency of the Birmingham Conference, and Elder Joseph Orton of the same Conference is appointed to succeed him.

Change of Address.—The address of the President of the Birmingham Conference is now Joseph Orton, 126, Brearly Street, Birmingham.

London Conference.—Meetings will be held at Orson's Assembly Rooms, 23, New Road, Commercial Road. London, E., on Sunday, January 29, 1888, commencing at 10-30 a.m., and 2-30 and 6-30 p.m. President Geo. Teasdale and many Elders from Utah will, D.V., be present.

Elder George S. Taylor, who crossed the Atlantic with Elders Williams and Johnson in the Guion S.S. *Nevada*, writes us from New York on Dec. 28, 1887, as follows:—"As we came out from Queenstown we had to face a heavy gale for about 24 hours, and were all of us more or less sick. The rest of the voyage was a tolerably good one, although we had three days more of stormy weather. The *Nevada* made a very good passage. On Dec. 22nd her run was 384 knots, the highest she had ever made in 24 hours. We reached the Guion wharf yesterday, about 2 p.m., being 10 days 3 hours from Liverpool.

It is common for men and women to put themselves into situations where their virtue may be sorely tried, relying on their own firmness of will to carry them through. Knowing not their own strength nor that of the influence

they draw upon them, it is not strange that they should find that they have over-estimated the one and under-estimated the other, and that some disaster which they could have averted has overtaken them.

FACTS AND EVENTS.

A *Standard* Shanghai telegram says:—News has been received here of a fanatical outbreak, in which some twenty Christian churches have been demolished in the province of Fu Kyen, and some others burned. A considerable number of converts have been massacred.

It is stated that the people of the United States spend annually for missions 5,000,000 dols.; public education, 85,000,000 dols.; sugar and molasses, 150,000,000 dols.; boots and shoes, 196,000,000 dols.; cotton goods, 210,000,000 dols.; lumber, 233,000,000 dols.; woolen goods, 237,000,000 dols.; iron and steel, 290,000,000 dols.; meat, 300,000,000 dols.; tobacco, 350,000,000 dols.; bread, 505,000,000 dols.; liquors, 900,000,000 dols.

BEER STATISTICS.—It has been calculated that the quantity of beer brewed yearly in the under-mentioned countries is about as follows:—Great Britain, 1,050,000,000 gallons; Germany, 900,000,000; Austria, 270,000,000; Belgium, 180,000,000; France, 150,000,000; Russia, 50,000,000; Holland, 33,000,000; Denmark, 30,000,000; Sweden, 30,000,000; Switzerland, 17,000,000; Norway, 16,500,000.—*Brewer's Guardian.*

A CONTRAST.—The *Times* publishes some interesting statistics, which show how much more in earnest the children of this world are in searching for pleasure than they are in seeking after God. In London and the provinces there are 250 theatres and 16,000 music-halls, concert rooms, and other similar places. Without including such places as the Crystal Palace or the Albert Hall, it is calculated that upwards of £10,000,000 is invested in these establishments, and that 500,000 people are employed in catering for the pleasures of others. These places of amusement altogether are capable of holding about 1,750,000 spectators. If Christian England were in reality what it is in name, what an enormous amount of energy now expended on mere amusement might be set free to carry the Gospel throughout the world. There are only about 3,500 missionaries proclaiming the message of salvation to the heathen, while 500,000 persons are employed in trying to amuse their fellow creatures!—*Rock.*

The great River Hoang Ho, which in the past 2,000 years has five or six times changed its course, has again burst its banks at a point abont 300 miles from its estuary, and flowing with tremendous volume through a gap two-thirds of a mile wide, has flooded an immense and densely populated plane, sweeping hundreds of villages before it, and submerging great towns. The flood in one locality is reported to have been from 10 feet to 12 feet deep in the middle, with a width of thirty miles, without counting out-lying valleys. The waters from the Hoang Ho flowed into a parallel river called the Lu-chia, which, seventy miles below the point of junction, flows into a larger river. The union of these two great streams raised the flood to a higher level, and a tract of fertile low-lying land with an area of about thirty square miles was completely submerged. What the loss of life caused by this immense flood has been it is impossible to say. All that appears to be beyond doubt is that the population has been swept away by the million, and whether the total reaches two or seven millions it is impossible to say. China, as everybody knows, is very densely populated, and the region that has been desolated was exceptionally fertile, and studded with towns and villages. Even in a country whose people are numbered by hundreds of millions, and in which human life is held cheap, so overwhelming a disaster must have carried dismay, while to the Western mind it is a catastrophe so appalling as to be out of the range of practical comprehension. The mind fails to realise the extent of a flood that may have swept away in a few hours a population equal to that of all Scotland or Ireland, and whose ravages have extended ver hundreds of miles of populous territory.—*Liverpool Post.*

MINUTES OF THE BIRMINGHAM CONFERENCE,

HELD AT HOCKLEY CHAPEL, HUNTER'S VALE, BIRMINGHAM, SUNDAY, JANUARY 1, 1888.

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ELDERS present from Utah: Apostle George Teasdale, President of the European Mission; J. P. Freeze, President of, and Jos. Orton, M. H. Dally, T. E. Wrighton, J. C. Clark, and W. Bench, Traveling Elders in the Birmingham Conference; and Elders Long and Bowring, visitors.

10-30 a.m.

The meeting opened with singing, and prayer by President Teasdale.

President Freeze addressed the meeting, expressed a desire that the Spirit of God might rest upon all, so that the instructions imparted by the speakers might tend to increase the faith and energies of the Saints in the work of the Lord. It was essential that the Saints should clearly understand their duties, and then go forth with renewed determination and serve God. All we did to further the interests of the work of God would be conducive to our individual benefit and qualify us for a higher and nobler position in the future.

The financial and statistical reports for the year, ending December 31st, were presented and approved by unanimous vote. The latter showed there were in the Conference, 2 High Priests, 4 Seventies, 38 Elders, 9 Priests, 13 Teachers, 13 Deacons, 245 members; officers and members, 324. Baptized 44, emigrated 56, excommunicated 6, died 8.

2-30 p.m.

Opened with singing, and prayer by Elder Dally. The Sacrament was administered by Elders Bench and Wrighton.

The condition of the different Districts were reported by their respective officers as follows: Elder Jos. Orton, the Dudley; Elder Dally, the Hereford, and Elder Wrighton, the Northampton. These reports showed that the Saints generally were endeavoring to live their religion. There were some, however, that had become indifferent, and manifested but little respect for the Gospel. In some localities several were investigating the principles, and the prospect of some being added to the Church was favorable.

By motion of President Freeze the authorities of the Church and the local priesthood of the Mission and Conference were presented and sustained unanimously.

President Teasdale proposed that President Freeze be released from the presidency of the Birmingham Conference and that Elder Joseph Orton be appointed to succeed him in that position. The motion was accepted without dissent.

Elder Long said he rejoiced in the principles of the Gospel, which he had proven to be true, as he had received a portion of the Spirit of God which imparted joy and satisfaction to the believers. And notwithstanding the Elders did not make many converts, they did not feel discouraged in the ministry. God had again established His Church upon the earth, and all efforts put forth by the wicked for its subversion would not succeed.

Elder Clark bore testimony to the divinity of the Gospel taught by the Latter-day Saints, which embraced all the gifts and the blessings that characterized it anciently, and exhorted the Saints to improve and live exemplary lives.

President Teasdale next addressed the meeting. Said he was extremely grateful for the privilege of being a Latter-day Saint. He had accepted the doctrines of the Gospel because he believed them to be true. The Scriptures stated there was but one God, one faith and one baptism, yet that assertion was most unpopular with the world, because they were in darkness, and in ignorance as to the true plan of salvation. Prior to the year 1829 there were but two men on the face of the earth who had divine authority to minister in the ordinances of the Gospel of Christ; namely, Joseph Smith and Oliver Cowdery. Joseph Smith, when a boy, had a vision, and the Almighty had dis-

tinctly told him that none of the sects of modern Christendom were serving Him; that they drew near unto Him with their lips and honored Him with their mouths, but their hearts were far from Him; and he was commanded to join none of them. Joseph was subsequently ordained to the melchesedic priesthood under the hands of those who last held it on the earth; —Peter, James and John—and the effect of the ministry of Joseph and O. Cowdery was the hundreds of thousands of the Latter-day Saints who had come to a knowledged of the truth.

It would be well if the world would examine the doctrines embraced in the Gospel and taught by the Elders, and accept them, as it would be those only that obeyed the laws of the Gospel that would be saved in the kingdom of God. He referred to the law of tithing, showing the importance of the Saints complying with the same, inasmuch as God had promised that many blessings should accrue to those who strictly observe that law.

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6 p.m.

Singing. Prayer by Elder Clark.

Elder Bowring spoke upon the necessity of continued revelation; to inform mankind in relation to the purposes of God and the things pertaining to His Church. It was through this principle that the Apostle Peter knew that Christ was the true Messiah. The Elders taught precisely the same principles as those taught by Christ and His apostles, and the same results followed the believers. All could prove the truth of these principles by obedience thereto, for they would receive the same blessings that were enjoyed by the ancient Saints. We were living in a day when the prophecies of ancient and modern prophets were being fulfilled —the dispensation of the fulness of time.

President Teasdale occupied the remainder of the time, discoursing on the organization of the Church of Christ, the establishment of the kingdom of God on earth, the resurrection and the law of tithing, and, in conclusion, earnestly invited strangers to obey the Gorpel, to put aside their prejudices and not regard the slander of the world.

Benediction by President Freeze.

The meetings in the morning and afternoon were not numerously attended, but there was a good attendance at the evening meeting, several strangers being present. The best of attention was paid to the remarks of the speakers, and a good spirit prevailed.

The choir, led by Elder Plimer, rendered several anthems at intervals during the services, which were much appreciated.

E. HOLDER, Clerk.

UTAH NEWS.

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(Summarized from Territorial Papers.)

The Mammoth Mining Company have declared a dividend of 10,000 dols.

There are now twenty-four miles of water mains laid in Salt Lake City.

The merchants of Salt Lake had an immense trade during the recent holidays.

Miss Mary Jacobson, of Pleasant Grove, has been appointed postmaster for Murray, Salt Lake County.

At an expenditure of about 2,000 dols., the Deseret Paper Mill have increased their capacity two fold.

Seven of the brethren who had been imprisoned six months for living with their wives were released on the 21st ult. All were residents of Weber County.

The product of Utah's mines for the last sixteen years amounted to 91,497,058 dols. This is a brilliant showing for a Territory where mining is still in its infancy.

On the evening of the 22nd ult., Z. C. M. I. had a narrow escape from what would have been a disasterous conflagration. Some of the paper festooning with which the place is decorated was blown too close to a gas jet, and caught on fire. In an instant a mass of flames shot up, but the salesman acted promptly and soon checked the blaze.

Senator Paddock, of Nebraska, has introduced a bill in the Senate which provides that the Governor of Utah shall appoint selectmen, clerks, recorders, assessors and superintendents of public schools for each county of Utah. Mr. Paddock, no doubt, aims to make a mark for himself in the line of anti-"Mormon" legislation. He is starting out with high colors, but his ending promises to be less brilliant.

The people of South California are looking to Utah for Coal, and desire the Utah Central extended into their country. The San Bernardino *Times* says: "There is no use talking—what this valley needs is the extention of the Utah Central road to this place. Southern Utah is rich in coal, iron and other minerals, and with the road running here coal can be laid down at this point for $7 or $8 a ton. Speed the Utah Central!"

The following is an extract from the report of the grand jury for the First Judicial District: "We, the grand jury, having been in session 22 days, and having concluded our labors, so far as witnesses have been obtainable at this session, beg leave to submit the following report, requesting its acceptance and discharge. We have examined 95 United States cases, finding indictments in 80 cases, also examined 26 Territorial cases, finding indictments in 14 cases. We have devoted 24 days to United States business and 3 days to Territorial business."

Cache Valley has a number of prominent citizens who have, for many years, devoted their time mainly to railroad construction. Several of these are confidently anticipating an early opportunity to secure contracts for this kind of work, as they assert that there are two different roads rapidly heading towards Utah from the east. So sanguine are the expectations in this regard, that two or three Cache Valley men are making preparations to bid on and carry through contracts for grading. In Ogden, too, there is confident anticipation of employment for surplus labor, during next year, at railroading.

The present stage of the Utah Statehood question may be learned from the following dispatch from Washington to the *Deseret News*, under date of Dec, 20, 1887: "In the Senate to-day a resolution to print the memorial from the people of Utah came up. Senator Edmunds moved its reference to the Committee on Territories. Senator Call insisted in an eloquent speech on the right of the people to be heard, and read the memorial. Senators Edmunds, Paddock and Stewart then attacked the 'Mormon' Church bitterly. Senator Call denied the statements and, as the memorial, being incorporated in his speech, would appear in the *Congressional Record*, he withdrew the resolution, having accomplished his object.